

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

VOL. XIII.

GARDINER, MAINE, FRIDAY, JUNE 7, 1833.

NEW SERIES, VOL. VII.—NO. 23.

## CHRISTIAN INTELLIGENCER.

PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN,  
PROPRIETORS.

WILLIAM A. DREW, Editor.

[From the Universalist Expositor.]

### DOCTRINE OF THE PHARISEES AND SADDUCEES.

Frequent reference is made in the New Testament to the great rival sects among the Jews, the Pharisees and the Sadducees, and to the peculiar doctrines by which they are respectively characterized. And it is worthy of particular notice that our Saviour admonished his followers to beware of the doctrines of both, when it is notorious that, in nearly every respect, they were the opposites of each other. This he did, as appears from Matt. xvi. 6: "Then Jesus said unto them take heed, and beware of the leaven of the Pharisees and of the Sadducees." Compare Mark viii. 15, and Luke xii. 1. From the 11th and 12th verses in the chapter referred to in Matthew, we learn that by *leaven*, the Saviour intended the doctrines of those two sects. That opposite opinions cannot both be true, needs no labor to prove to the satisfaction of all reflecting persons; but that both should be false, or what is the same thing, destructive of the truth, is not so obvious. In order therefore that the propriety of the caution given to the followers of Christ, may be perceived, it will be proper to examine the customs and doctrines maintained respectively by the Pharisees and Sadducees.

1. The Pharisees were the most powerful and by far the most numerous of the Jewish sects, in the time of our Saviour. Both their number and their strength may be inferred from what Pridaux says: "But the greatest sect of the Jews was that of the Pharisees.—For they had not only the scribes and all the learned men in the law, of their party, but they also drew after them all the bulk of the common people." And this account is justified by the fact that in an age but little preceding that in which Jesus appeared on earth, they were exceedingly troublesome if not dangerous to their rulers.

They derived their name from a word which signifies to separate; hence a Pharisee means a separatist; a name, that has ever implied extraordinary pretensions to piety and religion. Accordingly we find that one of the distinguished characteristics of this sect, was their assumption of greater sanctity than was claimed by other men.—They fasted often, made frequent and long prayers, especially in public, multiplied the ceremonies of an institution already distinguished for its manifold rites, and evinced a most ardent zeal for the propagation of their religious opinions among other nations. The Scripture account of the pretensions and ostentation of this sect is fully sustained by Josephus, the historian of the Jews, who, being himself a Pharisee, was in all respects qualified to do them justice. He says, "What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses, and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers."—Of the supposed derivations of these observances, or traditions, we have an account in Pridaux: "For they (the Jews) tell us, that at the same time when God gave unto Moses the law on Mount Sinai, he gave unto him also the interpretation of it, commanding him to commit the former to writing, but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down by them from generation to generation by tradition only; and from hence, the former is called the written, and the other the oral law." To these traditions our Saviour frequently refers; and the self-confidence which they inspired is strongly rebuked, where he represents the Pharisee in the temple, assigning the reasons why he is "not as other men."

The Sadducees, as appears from the passage above quoted from Josephus, rejected all the rites and forms prescribed by the elders, as unauthorized, and of course needless. But in doing this, they sacrificed their popularity with the multitude, and though they were respectable, wealthy, and sometimes in power, they never exerted that influence which was sought and maintained by their great opposers, the Pharisees.

II. The Pharisees believed that the soul was immortal. Josephus says, "They also believe that souls have an immortal vigor in them, and that under the earth, there will be rewards and punishments accordingly as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." But the doctrine of the Sadducees is this, that souls die with the bodies. Again: "They (the Pharisees) say that all souls are incorruptible, but that the souls of good men only are removed into other bodies: but that the souls of bad men are subject to eternal punishment. . . . They (the Sadducees) also take away the belief of the immortal duration of the soul, and the punishments and rewards in hades."—These statements of the Jewish historian, are sustained by the repeated references made to the doctrines of these sects, in the New Testament. And from these allusions it is abundantly evident, that the Pharisees maintained the doctrine of the immortality of the soul, under some form; and that the Sadducees rejected it,—denying the resurrection. See Matt. xxiii. 23. Luke xx. 23, 29. John xi. 24. Acts xxiii. 8.

The views entertained by the Pharisees of the nature of the resurrection—in what it consists, do not fully appear in the foregoing quotations. These we are necessitated to draw from other sources of information; but they are so derived as to leave no doubt of their correctness. From Josephus, we learn, that "the souls of good men only are remov-

ed into other bodies." This implies a species of transmigration, whatever might have been understood by the phrase "other bodies," as it cannot be supposed to mean bodies which were properly their own. And so it was understood by Pridaux, who says respecting this subject, "But according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection; that is, a resurrection of the soul only, by its transmigration into another body, and being born anew with it."

That this was certainly the opinion of many of the Jews, in the days of our Lord's personal ministry, admits of no question, and this is the particular point of time in which we are interested to know their doctrine. Thus when the Jews sent to John the Baptist, to know who or what he was,—after ascertaining that he was not the Christ, they ask,—"Art thou Elias?" a question which clearly implies their belief, that the soul of that prophet might again animate, if it had not already entered, another body. So again, when Jesus put the question to his disciples, "Whom do men say, that I the Son of man am?" they answered, "Some say, John the Baptist, some Elias, and others Jeremias, or one of the prophets." Matt. xvi. 14. Compare Mark viii. 28, and Luke ix. 19. "This answer expresses with great clearness, the views entertained by the mass of the nation. And that this was all that was understood by the resurrection, appears from the passage in the gospel of Luke, to which reference is made above. And as it is, perhaps, the most decisive on that subject, of any part of the New Testament, it will be proper to insert it: "Others say that one of the old prophets is risen again." Here the soul of one of the old prophets is supposed to have entered into a new body, and this renovated existence is called a resurrection.

Little captivating or desirable as this resurrection was, it was thought of sufficient importance to be reserved for the good alone. Pridaux says, "But from this resurrection they excluded all that were notoriously wicked; for of such their notion was, that their souls, as soon as separated from their bodies, were transmitted into a state of everlasting woe, there to suffer the punishment of their sins to all eternity." They did not call all sinners, wicked, in the sense by which they were exposed to endless punishment.—For they certainly admitted some transgressors to the honors and privileges of transmigration. They were of course considered among the good. And when it is recollected, that they supposed all Jews, or descendants of Abraham, would be favored with life, and all the Gentiles destined to everlasting woe; it is readily seen why they used the terms good and bad in such an enlarged sense.—Hence Pridaux adds "But as to lesser crimes, their opinion was that they were punished in the bodies, which the souls of them that committed them were next sent into." The New Testament distinctly states a case, in which the transmigration of the soul of a Jewish sinner, was supposed, even by the disciples, to have probably taken place, under such circumstances as in their apprehension to imply punishment. John ix. 1, 2. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" Presuming, as they did, that all personal misfortunes, diseases and accidents were the result of sin, and doubting whether it was, in the case before them, the application of the legal denunciation, that the sins of the fathers should be visited upon the children; or whether it was the punishment of the vices of a pre-existent state, the disciples very naturally sought information and certainty from one who they were assured, could give them satisfaction.

The doctrine of demoniacal possession is intimately connected with this subject, at least so far as the Jews are concerned. For demons (*devils*), in the public version of the New Testament, were supposed to be the spirits of dead men. And those which possessed and tormented the living, were considered the souls of the wicked dead. And it is probable, they were supposed to have been sent back for the purpose of punishing, in this world, the sins committed either in a pre-existent state, or in the present. How far the truth of the doctrine of possession may be affected, by its affinity to the Pharisaic notion of the transmigration of souls, belongs not to our present subject to show; but as the one seems to have produced the other, it is natural to infer, that they must stand or fall together.

III. From the preceding facts it will be seen that the doctrines of the Pharisees and Sadducees, comprise the following particulars: 1. The Pharisees received and observed the traditions prescribed by the elders. 2. They maintained the Pythagorean doctrine of the transmigration of souls. 3. They believed that all the benefits of the resurrection were confined to the Hebrews. 4. They asserted the endless misery of the wicked, that is, of all the Gentiles. 5. The Sadducees denied the resurrection, and maintained that the whole man perished at death. These particulars require consideration.

1. The first particular in the character of the Pharisees, is, their show of religion, their excessive formality, and their officious zeal. Respecting these, the Saviour did much more than merely admonish his disciples to beware of them—he expostulated with, and severely rebuked the Pharisees themselves, and held up their example to public detestation. Their ostentatious, frequent and long prayers, received his special notice and reprehension. Matt. vi. 5, 6. And there can be little doubt, that he represents the Pharisee in the temple, with an attitude of great confidence, and expressing himself with unbecoming assurance, for the purpose of rendering his services as odious to men, as they were offensive to piety. His own practice is strongly contrasted with the over-acting which he reproaches. His public prayers were few, and confined to particular occasions; and they were always marked by the utmost humility, solemnity and brevity. Nor did he authorize his followers to deviate, in any considerable degree, from his own practice relative to this

subject. Matt. vi. 7, 13. With these facts before us—with the scripture which confirm them in our hands, it is not a little extraordinary, that the example of Jesus should so often be overlooked, and the practices of the Pharisees usurp its place. But it is by no means the only instance in which this remark will apply, nor a solitary case in which error with its concomitants has been received as the truth of God.

5. The doctrine of the transmigration of souls appears to have been settled beyond reasonable controversy, by our Saviour, in a passage already quoted: "When the disciples asked him, 'Who did sin, this man or his parents, that he was born blind?' he answered, 'neither.' It is plain, that the disciples were influenced by the views of the Pharisees, respecting the pre-existence of the soul, or they would not have asked this question. They must have supposed it possible for the soul of the blind man to have existed in a previous state, and that he was sent back again into another human body with a view to his punishment. At this age of the world and especially in an enlightened community, it will appear as probable that one body may have two or more souls, as, that one soul may successively animate more than one body. But though the doctrine of transmigration constitutes no part of the faith of Christians in its gross and material form, still even the church is infected with these principles; as it is supposed that the spirits of the good or the bad, may leave their respective abodes of happiness or misery to revisit the earth. The belief of this has peopled the earth with an ethereal creation. It has given rise to the horrid notion of the existence of vampires; a species of blood-thirsty and semi-corporeal tenants of the tomb, whose cannibalism can only be satiated by the sacrifice of the dearest friends. It has filled the nursery with all the misery of fear, and haunted the heads of grown children with innumerable hobgoblins. It has associated with darkness, a race of grave born monsters, as unlike the living beings of the day, as their employments are dissimilar—and all this because no saving heed has been given to the caution, 'beware of the leaven of the Pharisees.'

3. The Pharisees supposed that none but Hebrews were the subjects of resurrection, and its attendant blessings. And what their ideas were of the resurrection, we have already seen. Dean Pridaux calls it, a Pythagorean resurrection. Its grossness is evident, from their belief that all the abilities of this life would be renewed hereafter. The exclusive character of the religious institution of the Hebrews, very naturally led its subjects to claim distinction in future, as well as at present. And they could not but observe and feel the privileges which they enjoyed above all others. It was perhaps natural therefore, that they should claim the exclusive favor of God in the next life, as they were plainly his chosen people in this. Nor did the personal ministry of Jesus remove from the minds of his followers this national and deep rooted prejudice. Indeed, it seems that mere teaching, however sanctified by the energies of accompanying miracles, could not do it away. A special revelation seemed to be called for, as it was manifestly granted for that purpose. Till such a revelation was given, the gospel was preached to none but the children of Abraham. But when given, Peter, standing in the midst of a Gentile household, became perfectly and forever satisfied that "God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him." Acts x. 34, 35. Then, was the middle wall of partition broken down between Jew and Gentile, all discrimination with respect to privilege forever abolished, and the hopes of futurity alike presented to, and enjoyed by, the Jew and the Greek, the wise and the unwise, the bond and the free.

To those who recollect, that most of the life of Paul was spent in preaching "Jesus and the resurrection" to the Gentiles, and that nearly all the Epistles of the New Testament were addressed to the Greeks who had embraced the gospel, and who were ready to confirm the hope of immortality by submitting to the most cruel and painful death,—to those, it will not be necessary to produce proof, that Jesus and his followers taught the resurrection of the dead, both of the just and the unjust. Yet, it is no less extraordinary than true, that many professing Christians hold the doctrine which we are examining, with only trifling modifications. Some believe, that none but those they are pleased to call good, will be raised from the dead. So did the Pharisees believe. Others maintain, that those only who are distinguished as the friends and favorites of God in this world, will be blessed with a happy immortality. True, they do not confine these immensely high privileges to the Israelites; but it remains to be shown why they might not do so with equal propriety. For it will not be doubted, that the distinction was as strongly marked between the ancient people of God and the Gentiles, as between his more modern avowed followers and the veriest subject of moral darkness. There seems to be no reason, therefore, why the Hebrews might not claim an exclusive eternity of blessedness, if those with similar pretensions to the favor of heaven now, are entitled to that distinction. And on the contrary, if the Jews were palpably mistaken—if it was Pharisaism alone which inspired an expectation so unfounded, what is it now? "Beware of the leaven of the Pharisees."

4. They believed in the endless misery of the wicked, that is, of all the Gentiles. This is plainly the most important doctrine of the Pharisees, as it involves the most tremendous consequences. Nor can there ever come a period with men on earth, when it will not be equally momentous; because, to be endlessly happy or miserable must forever be matter of the deepest as it is of the most lasting interest. To be indifferent respecting it, is to sleep over a volcano—it is to run the hazard of imbibing the most fatal errors, or of neglecting to receive the most important truths.

Respecting this dreadful doctrine, the great question which should be answered is

this: Is there any evidence that the Saviour disavowed it, and consequently intended to bid his disciples beware of its adoption? It is believed, that a careful examination of the answer, given by our Saviour to the captious question of the Sadducees, will perfectly satisfy any person, that he intended to reject the doctrine of endless torments. It is not easy to perceive what he could mean by some of his expressions, unless this was his object. These are his words: "Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven." That he designed to correct the doctrine on which the question of the Sadducees was founded—that the relationships of this life will be renewed hereafter,—will not be disputed. And it was only necessary to use the identical terms which Jesus employed to correct the further error—that by far the greater proportion of mankind will be miserable to all eternity.—For he asserts that in the resurrection, the dead not only become as, or like the angels, but as the angels of God in heaven." It is indeed, true, that in the parallel place in Luke xx. 35, the expression is qualified by the words, "they which shall be accounted worthy to obtain that world, and the resurrection of the dead." But this neither restricts the meaning to the views entertained by the Pharisees,—that the wicked would not be raised out of their supposed subterranean prison,—nor gives, on the contrary, the least encouragement to the doctrine of endless sufferings. The most that can be inferred from it, is, that our Lord did not choose to inform his Jewish hearers, who would be raised from the dead, but that all who were to be raised would be as the angels of God.

It should also be recollected, that the gospel according to Luke was written for the use of the Gentiles; and that the Gentiles were those who by the Pharisees were supposed to be unworthy of the resurrection from the dead; but who, from the fact that they believed the gospel, were in no danger of imbibing this opinion of the Jews. By the gospel, they had been taught to believe in the resurrection of all mankind, as is abundantly evident from the book of Acts, and from the apostolic epistles. When, therefore, they are assured that those worthy to be raised from the dead shall be as the angels of God, they must be satisfied that in Christ, all shall be made alive. On the other hand, the Gospel of Matthew is supposed to have been written for the use of Jewish Christians.—Here the qualification does not occur, so that the disciples whose previous prejudices had denied a resurrection to the Gentiles, might be in no danger of cherishing them under the profession of christianity. Thus, the Jew and the Greek, respectively guarded against error by the Evangelical historians, are mutually taught by our Saviour to reject the awful and revolting doctrine of endless misery, and to believe in, and hope for the deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God.

The admonition given to the disciples, to beware of the doctrine of the Pharisees, and even the actual refutation of the most odious and important item it comprised, have had but little influence in preventing its adoption by professing christians. And it has been the misfortune of the only men on earth who could plead the authority of a revelation from God which authorized them to reject the doctrine of endless misery, to believe and maintain it with a zeal and obstinacy unknown to any other class of mankind.—That this doctrine was generally disbelieved, during the first ages of the christian church is abundantly evident. The first direct avowal of the doctrine of endless sufferings, found on the pages of christian history, is believed to have been made by Tertullian, about two hundred years after Christ. The great and benevolent doctrine of the restitution, had been asserted by names as respectable at least, before this time; and for some ages afterwards it continued to be the comfort and the praise of most of the eminent fathers of the christian church. As the reign of intellectual darkness and religious corruption spread over the christian world, the doctrine of the Pharisees, and especially that part of it which doomed the reputed sinner to unending woe, gained ground, and diffused its gloomy influence with kindred errors co-extensive with the empire of Christianity. But when reason and religion were loosed from the manacles in which superstition and ignorance had bound them, the Scripture doctrine of an equal resurrection, and an endless life for all mankind, was again recognized, and believed, and cherished with unspeakable joy. As, therefore, when the religion of Moses was obscured and corrupted, the pagan doctrine of eternal torments usurped its place; in the degree that christianity was defaced by superstition, the same doctrine became an abhorrent part of the creed of the follower of Jesus. These facts admonish us to give heed to the injunction of our Saviour, 'beware of the doctrine of the Pharisees.' S. R. S.

From the Christian Messenger.

### ANCIENT AND MODERN PHARISEES.

Many articles have been written to show the similarity of feeling, doctrine and practice, between ancient Pharisees, and the Pharisees of modern times. But there are several points of dissimilarity which have been generally overlooked.

1st. Ancient Pharisees, I believe, never prohibited the people from listening to the "good tidings of great joy." Multitudes attend the ministrations of the word of life; and I do not recollect an instance in which they were forbidden so to do. No doubt, the Pharisees regretted the interest excited by the preaching of the Gospel; and strongly exerted themselves to prevent the people from accrediting the soul inspiring message. Whoever should confess the Saviour was promptly "dealt with," (as Friends express it) and the terrors of "anathema" were vitally proclaimed. But, nevertheless, the Pharisees of old did not openly forbid the

attendance of the people on the preaching of the Gospel. Men were even sent to hear the testimony of Jesus. Be sure they were sent to entrap him in his words: the motive was not commendable; yet we must give the Pharisees some credit for not openly exerting their influence to prevent the people from listening to the "good news" of salvation. Indeed, they encouraged the people to attend the Saviour's meetings, by being present themselves.

But the Pharisees of modern date, caution, yes, openly forbid, their hearers to attend the Universalist meetings. "Go not near them; stand aloof;—for if you listen to their preaching, you will get some ideas into your heads which you will never be able to get out." On peril of your soul's salvation, avoid them." By these means, thousands are prevented from hearing for themselves, and many whose desire to hear the Everlasting Gospel comes in conflict with their fear of the minister, compromise the matter by attending our meetings under cover of the night!—Men are not even sent to entrap us in our words—for fear the messengers should themselves be entrapped—as were some of the messengers of the Pharisees of old. The ministers keep aloof—for should they attend our meetings, with whatever object, the spell would be broken; and the people would follow.

2d. Ancient Pharisees never attempted to prevent Jesus and his apostles from preaching and teaching in their temple and Synagogues. Various instances might be cited, in which the ministers of the "new and better covenant" delivered their testimony in buildings dedicated to another service. The Pharisees seemed disposed to liberality in this particular, at least. Though the temple was considered holy a man who was charged with having a devil was permitted to preach in it. He who was charged with casting out devils by Beelzebub the prince of devils, was allowed to minister to the people within consecrated walls. He who was considered a "friend of publicans and sinners," and who was so in reality, openly preached where the "righteous" prayed.—He who was considered "a gluttonous man and a wine bibber," was not prevented from lifting up his voice in buildings where the Pharisees had often said, "I thank thee Lord I am not as other men."—I repeat it, the ancient Pharisees never attempted to prevent Jesus and his apostles from preaching and teaching in their temple and Synagogues.

But, alas! for the Pharisees of modern times! Their temples of worship are closed against those who testify that the heavens must receive the Christ, "until the times of the restitution of all things." There are a few honorable exceptions—but generally speaking, the meeting-houses of all denominations are closed against Universalist Clergymen. "You have a devil," say our opposing brethren; "you preach the devil's doctrine; we will not allow you the use of our churches." To this I reply, "If they have called the master of the house Beelzebub, how much more they of his household?"—If they who charged Jesus with having a devil, did not make the charge an objection to allowing him the use of the Temple, why—the question may be carried out by the reader, and the analogy may also be noticed in detail. The particular under consideration presents a striking point of dissimilarity between ancient and modern Pharisees. The former were more liberal than are the latter.

3d. The ancient Pharisees evinced a willingness to discuss with Christ and his followers, the several points of difference in sentiment. They asked many questions of the Saviour, and patiently awaited his replies. Be sure, their motives were not commendable; they did not intend to acknowledge him as the Messiah, however satisfactory his answers might be; they hoped he would speak disrespectfully of Moses and the Prophets—(which would have condemned him in the judgment of the people)—or of Caesar, which would furnish grounds of accusation to the Roman authorities. But still they evinced a willingness to discuss the points at issue, in the presence of the multitude.—Subsequently, the Apostles, especially Paul, reasoned with the Jews in the Synagogues. They spoke for themselves; and the Pharisees were willing to hear them, and to enter into controversy with them.

How stands the matter in modern days? By whom is controversy avoided? By whom is it feared? By whom is reason denounced as carnal and delusive? These questions may readily be answered. Universalists are "ready always" to give a reason of the hope that is in them. We earnestly desire a discussion of the great and important question of salvation. Our religious periodicals are at the service of any respectable opponent. Controversy is invited—solicited—urged.—We urge in vain—our solicitations are disregarded—our invitations are not accepted. What shall we say to these things? If God be for us who can be against us?—Let the reader follow out these reflections, and he will perceive in the cited particulars, a strong feature of dissimilarity between ancient and modern Pharisees.

4th. The Pharisees never charged Jesus nor his apostles with denying the validity of the Scriptures. It would have been foolishness, madness, to have brought such a charge against men who were constantly quoting the Scriptures in proof of their doctrine.—The Pharisees were aware of this. They endeavored, however, to find a pretext for making the charge. Failing in the attempt, they asserted that Jesus denied, and that his disciples transgressed, the traditions of the elders. This was a grievous affair. The traditions of the elders were called in question, and what was worse, practically disregarded.—Jesus denied not the truth of the charge, but justified himself in condemning them. "Ye have made void the law of God through your traditions."—While this is remembered, let it not be forgotten, that the Pharisees never charged Jesus nor his apostles with denying the validity of the scriptures—but only with denying the traditions of the Elders.



The point of dissimilarity is readily perceived. Universalists are continually appealing to "the law and the testimony." Yet many modern Pharisees charge us with denying the validity of the Scriptures! The truth is, we deny the tradition of the elders, and affirm that thereby the law of God has been made void. This is the sticking point. We cannot receive the traditional absurdity of an eternal principle of evil—nor the heathen fable of an endless misery, with its concomitants. And herein is the difficulty. We are charged with having a devil, because we do not believe in him; and are charged with denying the scriptures, because, in casting out devils we make no use of Beelzebub! And thus, and for similar reasons, the Saviour was "despised and rejected of men."

But the point of dissimilarity between ancient and Modern Pharisees, must not be overlooked. The former did not charge Jesus with denying the validity of the Scriptures, but only with denying the traditions of the elders. We should have no objection to a similar procedure on the part of the latter. We cordially receive the scriptures, believing them to contain a revelation of the will of God in relation to his moral offspring; but we reject and disallow the authority of the traditional creeds and commandments of men. Let us have the law of God in its purity. It calls for love to Him supremely, and to our neighbors as ourselves; and we have seen and do testify, that not one jot or tittle of this law shall pass until all be fulfilled. Amen. Even so be it. Amen. A. C. T.

### THE INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JUNE 7, 1833.

#### UGHT SINNERS TO PRAY?

It is affirmed by some, and much importance is ascribed to the sentiment, that it is not the right, nor is it the duty of sinners to pray. In proof of this statement, the following passage is generally quoted—"The prayers of the wicked are an abomination." Now, saying nothing of the fact—for such we believe it happens to be—that this passage is not, as many think it is, in the bible, we ask, If it is not the right of sinners to pray, whose right is it? Are not all sinners?—"There is not a just man that doeth good and sinneth not." In a strict sense, all are sinners—some indeed are greater offenders than others,—but all in a greater or less degree, come short of their whole duty or commit some sin, in thought, word, or deed. So that, if none but such as are not sinners are allowed to pray to God, we see not who will be left to whom either this right or duty can pertain.

But granting, what we suppose is intended as the general definition of these terms, that "sinners" signify the unregenerate, or those who have not repented and had their sins forgiven, still we ask, Are not such allowed to pray to God? Let us look at the Lord's prayer for light on the subject. "After this manner, therefore, pray ye—Our Father which art in heaven—forgive us our trespasses."—The reader will readily notice and learn from this portion of the prayer, that those who offer it are supposed to be trespassers, that is, sinners, and those two whose sins are not yet forgiven—of course those who are unregenerate and unsanctified.—These are the ones who are instructed to pray to God for pardon, confessing their sins. We might multiply quotations from Scripture to any desirable length, in farther proof, that it is enjoined as a duty on sinners to pray. This being a fact, the statement before mentioned is scattered to the winds.

There is another fact brought to view, in connection with the one already alluded to, which we must mention here, because we consider it of the very last importance. It is, that God is the Father of even unforgiven sinners. It will not be disputed now, we hope, for we have already made this point clear, that it is the right and duty of sinners to pray—for a forgiveness of their sins.—But in the very instruction of Jesus whereby that duty is enjoined, they are permitted, nay actually required, first of all, to call upon God as being their Father. They are to acknowledge his paternal relationship towards them, even before they confess their sins or ask his forgiveness. "After this manner, therefore, pray ye—Our Father—forgive us our trespasses." God, then, truly is their Father, or Jesus would never have required sinners to regard him in that character.—What a joyous truth, and what a glorious privilege are brought to view in our Saviour's direction to prayer! the truth that he is the Father of all whose duty it is to ask for a forgiveness of their sins; and the privilege, thus to approach him in the confidence that he will hear and answer our supplications.

There is still another portion of this language, to which, as we are now upon the subject, we may be permitted to call attention. Let it be noticed then, that each individual, as in the secret closet, alone by himself, he offers up the Lord's prayer, is not allowed to use the singular number in his acknowledgment of the paternal character of almighty God. "After this manner, therefore, pray ye"—how? My Father? No. The Father of some other person or persons, less sinners than myself? No. What then? "pray—our Father,"—the Father of myself and of all other sinners. There is nothing exclusive or restricted allowed in

the doctrine which runs through this admirable petition. No one is permitted to claim God as his Father peculiarly or exclusively, or taught to fear that though he may be the Father of others, he is not as truly his Father. As the doctrine of the petition is enlarged and ennobling, so must be the acknowledgment of the paternal character of God.—He is our Father—"the Father of the spirits of all flesh."

Here is a most important revelation. The relation which God sustains towards all his offending creatures, is that of a Father.—This sentiment lies at the very foundation of all religion theoretical or practical. The paternal character of God is the foundation of all religious obligations, duties and hopes. No one subject is of such vast importance and interest to mankind, so far as their present happiness is concerned, much more as it relates to their eternal destiny, as that relating to the character of God. If that character—we will not say ours, for this would be laying a feeble foundation—he good; that is, if in relation to us, or any individual, it is a benevolent one, we well may hope; we may cordially and confidently rely upon any disposition which he may be pleased to ordain in relation to us for time or eternity. If it be not good, our dearest and most cherished hopes we may resign up forever; our expectations of realizing his present or final favor, we may scatter to the four winds of heaven. Happily—most happily—we are not left in the dark upon this momentous and highly interesting subject. He is "our Father." This is the name which he takes to himself; this is the relation which he will have his creatures confess and rejoice in.

The prophet Malachi had the same idea, when he proposed the inquiry in a manner as if to challenge all contradiction—"Have we not all one Father? Hath not one God created us?" The statement is, that of all whom one God created, He is the Father; or, in other words, God is the Father of all He created; or, still in others, God is as much the Father, as he is the Creator of all. Let the children of men take this glorious and thrice welcome truth home to their own souls; let them receive it into their very hearts with a devout joy. It will do them infinite good, and they will be perfectly safe in doing so, for it is true—eternally true. It is the basis of all religious affections, of all moral duty, of all rational hopes. The paternal character of God is every thing to the Universe. It is, indeed, a great truth to know that there is a God; but the simple fact of his existence might overcome the human soul with an awful dread, were it not also known that he is good—that that Infinite One—that Invisible Power—is a Father. God is truly such. He has revealed himself as the Father of his creatures. Let his creatures then, behold, adore, love and serve him as such.

We all know what a Father is—that is, a person whose character answers to this name. What father could, for any cause, make his children miserable forever? Mark ye—we say what Father, not what monster would do this. Our Saviour has permitted us to infer all we can of the disposition of God towards his creatures, by what we know of the feelings of a tender earthly parent towards his children. We may know then, and rejoice with a holy thanksgiving in view of the fact, that it is impossible for God to lie or falsify his own character and professions. He never will—never can—bring any of his creatures, either in time or eternity, into any condition or situation inconsistent with their final good. His will is in favor of human happiness—that will is immutable—that will must be accomplished.

#### INDEPENDENT MESSENGER.

There is no paper amongst our whole list of exchanges with which we are less disposed to break an editorial lance, than with the paper whose title is given above—especially so far as it is conducted by the junior editor, brother Stone. He has made it necessary, however, for us to say a few words to him in self-vindication. Some two or three weeks ago, we took the liberty of saying, what we verily believed to be true, that we regarded the Methodist system, being monarchical in itself, and the combinations under it, as we have seen their effects, more dangerous to the republicanism of our civil institutions, than any other sect. The Messenger does not believe this. It trusts to the good sense of the members to counteract whatever of monarchical tendency may exist in the Methodist system. Well, we too are as ready to trust to the good sense of people as are others; but still the tendency is inevitable, and is not always counteracted by the good sense of the members. On the contrary, have we not seen powerful combinations in the Methodist church—a monarchical establishment—to control the civil elections, if not also the judicial tribunals of our country? We referred to the Plattsburg case, of a man being punished by a fine of ten dollars, for quoting two passages of Scripture in a Methodist meeting. We referred also to the case of Avery. Have not the Methodists as a body espoused his cause, against the due course of justice? Do they not almost to a man, all over the country, vin-

dicate his character? Have they not secreted him, and furnished him with the means of escape? Had any other sect or body of men—say the Masons—evinced such a concerted action to rescue a man charged with a high crime, should we not all agree that there was danger in such combinations?

We repeat it, because we believe it, that the Methodist system, being anti-republican, is of dangerous tendency to republicanism, and that we have seen that tendency not counteracted by the good sense of the members.

But Dr. S. is so fortunate or unfortunate as to have one sect—the Universalist—always in his eye. This sect he regards as the most dangerous. Well, perhaps it is so; but we think he is haunted quite too much by this sect. It is possible that there may be errors and faults even amongst some other people. But we will say no more on this point. He intimates that if we knew more than we do of that odious sect—a sect which is wrong and villainous in every thing—we should think as he does. Perhaps so; but as long as our present ignorance saves us from some of the horrors by night and by day, which a more perfect knowledge of it, it would seem might be likely to produce in our mind, we are quite content to remain as ignorant as we are.

#### "The Universalist."

The first No. of the 21 Vol. of this valuable publication has come to hand. Owing to the illness of Rev. S. Streeter, late Proprietor, he has disposed of his interest in the work to Rev. D. D. Smith, by whom it is hereafter to be conducted. Dr. S. is a young man, already favorably known to the denomination, and we doubt not the character of the Universalist will be well sustained in his hands. He has our ardent wishes for his success.

The Editor of the Trumpet, in announcing the transfer, we notice expresses the hope that Dr. S. may be saved from all the worst trials of an Editor's life; we hope so too, and full well know how to sympathize with Dr. W. in trials of this kind. The situation of an Editor, agreeable as some parts of his duty may be, is by no means an enviable one. We verily fear that there is no class of persons towards whom the public are disposed to extend so little indulgence as to Editors. The labor of their profession is certainly an arduous one. They must know what sleepless nights are, and all the ills of sedentary life; and they must labor, too, sick or well. And after all, most people seem to regard them but little better than dogs to be stoned wherever they show their heads. We have experienced so much of the want of that lenity which is ordinarily extended to men of all other professions, that years ago we would gladly have kicked over our chair and left our confinement for the open and free air, were it not that we had got so completely harnessed in that we could not break loose without serious hazard to "life or limb." Dr. W. has experienced a large share of the ills of editorial life within the last two or three years, particularly. As a companion in suffering, we offer him our sympathies.

#### THE SCRIPTURES.

We have received a communication signed "B. B." enclosing a column from the N. Y. Enquirer, on the "Falsifications of the Bible," and proposing certain inquiries relative to the Scriptures by our correspondent. We are not pleased with such kind of articles generally, nor have we room for so long a one as the present, and the controversy which might follow its publication.

The article sets forth that a reverend gentleman in England by the name of Curtis has exposed gross iniquity in the University editions of the Bible, &c. Who this Mr. C. is we know not, nor to what degree of credit his exposures are entitled,—not having seen his work. That there are errors in the translation dictated by James, we make no doubt. Learned men have from time to time detected and exposed them. But we believe the errors are comparatively few, and are not prepared to believe in so great "iniquity" as it is said Mr. Curtis has pretended to expose. If there were such iniquity, how comes it that it has never been found before now? for it is a fact that the whole labor of those translators has been most critically examined, and by minds none too friendly to them, time and again; and yet we never heard of the terrible iniquity which Mr. Curtis speaks of. We think it will be safest to consider Mr. C.'s exposures, after they get fairly before the public.

In relation to what is said of Dr. Webster's proposed amendments of the language of the English Bibles, we fully agree with the Editor. There is a Doric simplicity and dignity in the present translation which cannot be improved by Dr. W.'s euphemisms.

"B. B." has proposed fourteen questions, which, in order for us to answer, would cost us a journey to Cambridge University, and years of labor in examining the works in the library there. The Scriptures of the Old and New Testaments were written at different times—the former compiled by the

Jews a long time before the birth of Christ, and the latter by Christians some time after his crucifixion. Probably some of the Canonical books are lost, and others of an Apocryphal character may have been admitted into the text. On these points the learned differ.

Our correspondent inquires, how any man can believe a miracle, since no one can believe what he does not understand? Though men may not be able to believe what they cannot understand, we suppose he will admit that they may believe what they cannot comprehend. Who can comprehend the existence of God? and yet are there not those who believe there is a God? Few, perhaps, can comprehend the machinery of a steam-boat, and yet are there not those who believe there are steam-boats? They see and understand that the facts exist, and therefore believe. Every thing almost is as it were a miracle; we cannot comprehend the causes of our own existence or the harmonious action of the laws of Nature; still we believe that we do exist and that the operation of the laws of nature is sure and admirable.

#### REV. C. L. COOK.

Our notices which have heretofore been taken of this gentleman were based on the supposition that what his orthodox brethren had said and published concerning him was true. We have never said any thing of our own knowledge. Since he left the State, we have been told that his case had been investigated by the Restorationist brethren in Boston, who became satisfied of his innocence and received him into fellowship.—We are informed, also, that one of the orthodox clergymen before whom his case was tried in Boothbay, has been heard to say in this neighborhood, that there was nothing criminal in his conduct—though he might have been imprudent. We know nothing of the fact; but we thought it strange that an expulsion from the orthodox ranks should so suddenly have changed his faith and made him a Universalist. The Editor of the Trumpet has the following notice of Mr. Cook, which we feel call upon by a sense of justice to publish. If he is guilty, let the fact be made to appear; if he is not, let him enjoy a reputation accordingly.

We announced several weeks since, that an orthodox clergyman in Maine, Rev. C. L. Cook, had been accused of certain misdemeanors by his brethren, adjudged guilty by the Association of which he was a member, and expelled therefrom. This statement was made on the credit of the orthodox papers alone, for we knew nothing about the case except what they published. We have recently had an interview with certain gentlemen, who assure us that the following is the correct version of the affair:

For causes of envy and ambition certain individuals quarreled with him, until they drove him out of the church of which he was pastor, and from the Association. He subsequently embraced the doctrine of the final happiness of all mankind, and connected himself with the church of Rev. Paul Dean in this city, and joined the Restorationist Association in Massachusetts.—On learning this fact, as it is supposed, the enmity of the orthodox burst forth again more violently than before, and they announced in the public papers his dismission from the order, in terms that affected very deeply his moral character.

We are assured furthermore, that Mr. Cook is an innocent man; that he has been grossly abused by the orthodox Association and editors, and that they abused him because he became a Universalist; that there is probably not a shadow of truth in the charges they have circulated against him, and that they cannot sustain them by any evidence whatsoever; that they have deceived us and the public in leading us to think him guilty; and that as they cannot prove the charges against him, so they ought to make restitution without delay. To this we feel it our duty to add, that if this view of the case be just, we regret that we were at first deceived by them, and most of all that we were instrumental in giving wider circulation to their slanders.

Mr. Cook is now preaching to the Universalists in Danbury, Conn. as we believe to their acceptance and profit. He is willing to be judged at the bar of public opinion. We call on his accusers in Maine most earnestly, either to sustain their charges by adequate proof, or, what otherwise it is their manifest duty to do, retract them, and make confession of their sins. Universalists now have the impression that Mr. Cook is a deeply injured man, and as such they countenance and support him. We see no alternative then, but that the orthodox in Maine must lie under the imputation of having wickedly persecuted a man, and driven him out from among them without cause—of having cruelly slandered him in their public journals because he professed the doctrines of Universalism, and of having pursued him with unrelenting enmity withersoever their influence extended. Let them now act like men and Christians; let them retract what they have said, if it is not true; or let them furnish the public with the evidence of its correctness.

#### MAINE CONVENTION.

Brother Ebenezer Stevens of Montville, with characteristic liberality, requests us publicly to invite "all the Ministers, Delegates, Laymen and distant Strangers," who may attend the Convention in that town on the 26th and 27th inst. to call, on their arrival, at his house, which is about a mile from the post road south of the Meeting house. Dr. S. expresses the hope that our friends both in the state and out of it, will endeavor to attend the Convention—they will, we avouch, be gladly and hospitably received

by him and our brethren generally in Montville. On that occasion they hope to receive, in return, much spiritual edification. He concludes his letter to us as follows: "Whilst we anticipate much happiness in having our hearts renewed, and our strength increased by a refreshing season from the presence of the Lord, may our ministering brethren put on the whole armour of God; may they feel free to blow the trumpet of salvation, and preach the gospel in all its purity." Brethren, think of these things.

Any Society wishing for the Convention to meet with it next year, should communicate such desire to the Convention in Montville during the session—either by some Delegate or by letter. As it meets east of the centre of population this year, it would probably be the most equitable for it to assemble in the western part of the State the next year.

#### UNIVERSALISM AND INFIDELITY.

We have noticed of late in two or three Universalist papers, several severe strictures on a Letter from Rev. W. C. Larabee of Cazenovia, N. Y. to the Editors of the Maine Wesleyan Journal, in which that gentleman describes the evils of infidelity and its character and extent in the western part of New York. In one part of his communication, he is pleased to couple infidelity with Universalism, declaring that Universalists go en masse for infidelity. At the same time, however, he admits that "in most of the Presbyterian Congregations, are found many, who are acknowledged to be of this (infidelity) party;" and that, "in the Protestant Episcopal congregations, still more are found." On the whole he describes infidelity in that section as entering into every department of society, and amongst all religious denominations—except the Methodists, of whom he says nothing relating to the facts. Now we are not disposed to censure Mr. Larabee to the extent some other editors have. That he has stated an error—perhaps exaggerated the description in general, and certainly so as it relates to Universalists,—we make no doubt. He has probably had some bad day dreams, and imagined giants where only pigmies existed; for we do not, we cannot, believe for a moment, that infidelity exists to a tenth part of the extent amongst Universalists which he imagines and has described. We dare say there are more amongst the Presbyterians, and as many amongst Methodists, as in the ranks of Universalists. At least the N. Y. Christian Messenger indignantly denies the fact so far as it relates to the Universalist denomination in that State, and from what acquaintance we have with ministers and people in that quarter we must believe the Messenger is fully correct in its statements.

But we have some acquaintance with Mr. Larabee, and do not believe he would knowingly and intentionally misrepresent the case to the disadvantage of our sect or any other. He is a young man of fair parts and a good mind—an amiable and worthy young man, who, like many other persons at his age may be pretty ardent and sanguine on matters upmost in his mind; and on this account may have erred in his statements. But we do not believe him a bigot or a dishonest man. He went from the sober, staid and religious manners and customs of New England to a portion of country made up of emigrants from different parts of the world, where, perhaps there is not yet, as here, a uniform standard of manners, nor a common tie and fellow feeling amongst the people. Hence he finds all around him a "selfish independence," and this state of things is so unusual and disagreeable to him, that he has derived from it the most unfavorable inferences. He was somewhat acquainted with Universalists in Maine. When we instructed in the Farmington Academy, Mr. L. was for a time a student in the Institution. We were then, as now, a Universalist, and a public advocate of Universalism. He was also then, as now, a Methodist—then contemplating the ministry. He knew our doctrine, and our manner of life. He knew also who and what were the Universalists in that town and neighborhood. As an honest and amiable man—for such we must still regard him—he cannot—he will not—say that he found any thing in Universalism here having any communion with infidelity. He knows better. Indeed, he is impelled to admit, in his communication to the Wesleyan Journal, that "The Universalists of New York are no more like the Universalists of Maine, than those of Maine are like the Methodists or Congregationalists." This, in the abstract, we might regard as rather equivocal praise; but we understand what he means by it—it is that the Universalists of Maine are Christians, i. e. men having no taint of infidelity about them. He is right in this; and we are glad to see him do us this justice; though, from causes already stated, we more than suspect he has, in his ardor, done injustice to the Universalists of New York.

We do, indeed, fear that infidelity exists to a considerable extent in some parts of New York and in the Western States.—The causes are obvious enough to us. They may be found in the unreasonable dogmas



taught, and in the excesses practised, by the limitarian clergy in those parts. But we doubt not Mr. L. was honestly shocked at finding so different a state of things there, from what he left here, and that, in the fulness of his grief, he sat down to relate his tale of woe to the editors of the Journal. He probably thought he was justified in what he said—but we think he must have erred. The largest part of his communication, which relates to the evils of scepticism, we approve. The sentiments are creditable to the author. We hope he will review the subject after time has worn off the influence of the first bad impressions, derived from a survey of a new state of society; that he will do this coolly and dispassionately; and then we doubt not, he will be ready to atone for whatever of injustice he may have done the Universalists of New York.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

## SHORT SERMONS—No. LXXII.

TEXT.—"But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to drink with the drunken; the Lord of that servant shall come when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. xxiv. 48.

From many accounts which have been published, it appears, that what our Saviour predicts in our text, has been strikingly fulfilled, within a short time past.

Temperate drinkers, of which all drunkards are made, have been the victims of that terrible scourge, which has been desolating the world for some years past.—Physicians, and others, who have had an opportunity to know, have testified that a very large portion of those persons, who have been swept from the earth by the Cholera, were in the habit of using intoxicating drink.

It is proved to be true, not only of the Cholera, but of other disorders, which seize upon the human system, that they are generally more violent, and fatal, among the intemperate than the temperate. Many of those who "drink with the drunken," have been at an hour, they were not aware of, cut asunder, and sent quickly into the grave.

As all drunkards are made of temperate drinkers, it becomes all to watch and be sober. One person often entices another.—Evil company and communications corrupt good manners. A person who goes in the company of temperate drinkers, is liable to be drawn into the same evil habit. It is dangerous to associate, even with those who use intoxicating drink temperately. Perhaps more persons are enticed to drunkenness by following the temperate drinker, than the heady drunkard. All abhor the drunkard, but many love and praise the temperate drinker.

How much money is wasted by the person who only takes one glass of new rum, in the morning, to give him an appetite, another at eleven o'clock, and another at evening, which will cost only two cents a glass. Six cents a day, through the year, will amount to nearly twenty-two dollars. This sum will buy twenty-five cents a bushel, more than twenty nine bushels of corn. It would buy thirty weight of coffee; forty weight of sugar; ten pounds of tea; and twenty gallons of molasses. How many poor men deprive their families of these comfortable articles, for the sake of pleasing their own vitiated appetite, which does them no real good but much hurt.

Besides the expense, and loss of health, there is much suffering and shame to the family and friends of the drunkard. How wretched are the wife and children, whose husband and father turns himself into a stupid, foolish or raging beast! How many once capable, respectable men, have debased, and degraded themselves beneath the most filthy, ferocious, and dreaded animal. Intemperance has turned some amiable and beloved persons into the most disgusting, loathsome, and abhorrent beings that can be found on earth. Hence, the good reason why such a doom is denounced in our text, and in many others, in the word of God, against those who become intoxicated with strong drink.

It is said that thirty thousand die annually by means of intoxicating drink, in the United States. Hence the loud call for all the sober part of the community to unite their influence, to check this destructive monster.—What would the people say and do, were thirty thousand of our countrymen to be destroyed yearly by an enemy, after being enticed and made slaves of, and made to wear galling chains. Would not all friends to their country and kindred lift up their voice, and rouse every power to withstand the enemy!

So it has been in this case. Many of the wisest and best in our land have commenced the march, in gospel armour, to meet the insidious and powerful foe. Much success has attended their combined exertions. But numbers have, through deception, joined the enemy, and by casting the fiery darts of the wicked, even words of ridicule, and rage, have shown themselves to love the enemy, or the gain to be obtained, by harboring and entertaining him.

Nevertheless, many thousands in our happy country, are determined to give the enemy no quarter, but mean, by divine help, to fight till they conquer or die. And at the head of these, are many of our most exalted, and distinguished men. Even Congress will not afford the soldier the intoxicating poison. He shall have something better for his health and happiness. The sailors, likewise, can traverse the boisterous seas, and endure the sultry or frigid climate, in better health, and comfort, without, than with the enebriating cup. Yea persons, who have made the experiment, declare that they are far better in every respect, since they quit strong drink, than they were before. This shows what is possible, that even drunkards have been reformed.

But as all are exposed, it is important that those who think they stand, take heed lest they fall. Parents should watch over their children and those under their care. No one should use the poison in health, nor offer it to friends or laborers. No one should deal out the liquid fire, to deceive a fellow creature and get his money. A curse most evil-

dently has, and does rest upon, and follow, the tavern-keeper and retailer of distilled spirits; in trouble and bad debts; and frequently in having drunkards made in the family. A man, and his wife, and children have by contact with the tipling shop, become sots and drunkards themselves, while helping to make others so. A just judgment of God.

So the Saviour teaches in our text. Sin leads to, and genders misery. Wailing and gnashing of teeth, are proper figures of the wretchedness and misery attendant on the intemperate use of strong drink.

The child and youth should never touch, taste, nor handle it. As the Trumpet says, so I say, the young man who takes any at all takes too much. There is no more necessity of taking intoxicating drink, than taking poison, to preserve life, and give health.

A large portion of mankind in every age and country, go through all kinds of labors and hardships, without ever tasting distilled spirits. Hence the human system stands in no need of it, either for health, strength or comfort. Intoxicating drinks have a directly contrary tendency. They injure both body and mind. All persons should flee this evil. And if any have followed it, they should, immediately cease to do evil, and learn to do well.

## THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, June 7, 1833.

## NOTICE.

The Copartnership heretofore existing between the subscribers under the firm of SHELDON & DICKMAN, is this day dissolved by mutual consent. All demands against the firm, and all debts due for printing and advertising, will be adjusted by either of them.

All debts due from Subscribers or Agents for the Christian Intelligencer up to January 1st, 1833, must be paid to P. SHELDON. The subscriptions accruing since that time will be paid to J. DICKMAN.

The Intelligencer will be hereafter published by J. DICKMAN and the editorial department will continue under the charge of Mr. DREW.

P. SHELDON,  
J. DICKMAN.

Gardiner, June 5, 1833.

By the foregoing notice it will be seen that the senior publisher of this Paper retires from the establishment and now makes his parting bow to his friends and patrons. This he does with mixed emotions of sorrow and joy. Sorrow, to part with so many old and tried friends; and joy that the thousand vexations and perplexities attendant on the publication of a newspaper are about to cease. Those only who have had experience in this way, can judge of these things. Nine years connexion with a Newspaper establishment leave him with no desire to continue the business as a means of livelihood. Much upon this subject he feels disposed to say, before bidding a final adieu to the Patrons of the Intelligencer, but time nor room will allow him to do so now. Perhaps he may take another occasion to unburthen his mind, upon this topic.

By reference to the above Notice it will also be seen, that all debts due from subscribers previous to January 1st, 1833, must be paid to the subscriber. These payments he expects will be made previous to the first day of July next. All then remaining unpaid he will put into the hands of an Attorney for collection. His future business arrangements will not allow him to give further indulgence.

P. SHELDON.

The trial in Avery's case, terminated on Saturday last, and on Sunday the Jury returned a verdict of acquittal. The report of the trial has been published; and exhibits the strongest chain of circumstantial evidence against Avery, which we ever saw.—Still, the Jury have returned a verdict clearing him. A Methodist gentleman the other day, who has been a loud vindicator of Avery throughout, as all the Methodists have been, incautiously remarked that if the Methodists had not combined to get Avery clear, he must certainly have been hung. Perhaps it is so; and if so, we have further evidence of Methodist combinations.

The report which we stated that Raymond, whom Besse attempted to murder in Wayne, had since deceased, was not correct. He has considerably recovered, and is able to attend Court as a witness. Besse was to have been tried at Augusta yesterday, for highway robbery with intent to murder. The prisoner not being a Methodist, or at least not a preacher, we have heard of no combinations in his favour. He will probably have justice done him.

DROWNED, on the 19th inst. in attempting to cross the river about two miles below the outlet of Moosehead Lake, David Rogers and Harris Noble. Two or three other men were in the boat with them when it was upset, but fortunately escaped, tho' with much difficulty. The bodies of Messrs. Rogers and Noble have not yet been found.

Skowhegan Sentinel.

The Committee of Arrangements for the city of Boston on the reception of the President, have appointed Franklin Dexter Esq. Chief Marshal for the occasion. William F. Otis, and Russell Sturgis, Esqrs. have been selected as his aids.

The \$50,000 required for the Boston Institution for the Blind, has been subscribed with some surplus.

The Lynchburg Virginian in commenting on Dr. Brewster's account of the various spectral and other illusions arising from disordered nerves, relates the following anecdote.

We were once personally cognizant of a case of delusion, similar to those recorded by Sir David Brewster, in which both the eye and ear were agents. From irregular habits of living, the person to whom we allude became exceedingly nervous, shaking like an aspen leaf, and starting with vague apprehensions at sudden and unexpected noises, or at the announcement of any unexpected occurrence. He scarcely ever laid down, in the darkness of night, or at broad noon-day, but voices reached his ear—sometimes ridiculing the condition into which his unfortunate habits had thrown him, and at others threatening him with violence and death. At times, loud and heavy breathings, as of another individual lying by his side, would be distinctly heard, accompanied by strange and undefined sounds, proceeding from a different part of the room, and frequently grating harshly on his ear; and then approaching gradually nearer and nearer, until they reached the head of his bed. Occasionally, at night, indistinct forms were seen, in the light of a brilliant moon, which, if they were threatened and pursued, would fly as if in terror, and seek refuge in the shadow of some convenient building, or plunge in the privacy of a neighboring alley.

The delusion, indeed, both of sight and hearing, were so perfect that the wretched subject of them could with difficulty be convinced that the sounds which disturbed his rest and the visions which passed so distinctly before his eyes were unreal images, conjured up by the imagination, which thus repaid upon the body the tortures inflicted upon itself. But circumstances at length convinced him that he was the sport of the demon of the "inordinate cup"—and, happily, he had resolution enough to dash it from his lips. In a short time the horrible shadows which had haunted him fled, his nervous system again recovered its tone, and the whole phantasmagoria of his excited brain is now as a dimly remembered dream.

Mount Auburn.—The cemetery and garden of Mount Auburn now constitute the most interesting and delightful spot in our vicinity. Many monuments are already erected, others are in preparation, and the proprietors of numerous lots are preparing them for the reception of trees and ornamental plants, and enclosing them with palings or other appropriate iron fences. The experimental garden is also in progress. Mr. Haggerston has already taken up his residence in the cottage recently erected for the gardener, and with two laborers has been constantly and most industriously employed in setting out over thirteen hundred forest, ornamental, and fruit trees, planting culinary vegetables, and preparing hot beds for receiving a great variety of plants which are intended to be distributed over the various compartments of the garden, and on the borders of the avenues and paths. Among the seeds planted are four hundred and fifty varieties which have been recently sent from Europe, Asia, and South America. Mr. H. is assisted in the discharge of his arduous but most interesting duties by the porter, who has special charge of the beautiful and appropriate gateway, at which commence the avenues and paths that lead in every direction through the grounds. The whole establishment is in a most flourishing condition. It is one of a novel character in New England; and our medical brethren who intend visiting us next week, will find themselves amply repaid for a visit to the spot, by its rich and varied scenery, and the tasteful disposition of its lots, paths, avenues, trees, and shrubbery.—Medical Journal.

Distressing Accident.—Last week, Miss Sophronia Metcalf, youngest daughter of Mr. Allen Metcalf of this town, accompanied by her cousin and other friends, visited an elder brother, who resides in Kinderhook, N. Y. While there, a party to ride on horseback was proposed and formed. She joined it. The company had not proceeded far, before the horse, which Miss M. was riding, took fright from the barking of a dog. The animal ran furiously half a mile, when its rider lost her hold and fell. One of her feet caught in the stirrup, and in this condition she was dragged along the earth some distance, until her head was dashed against a stone, when she became disengaged from the horse. One of her arms was trod upon, and was dreadfully lacerated. She was taken up senseless, her head shockingly bruised. None of her limbs were broken, nor was her skull fractured. She is yet alive, but insensible. No hopes are entertained of her recovery. The grief of the parents and near relatives of Miss M. can be better imagined than described. She was very amiable and intelligent, and was much beloved by her friends and acquaintance.

Lenox Argus.

The Secretary of the Navy has returned to Washington. The Globe says—"We learn from a gentleman, who accompanied him on his whole journey to our Southern Naval Stations, that the Secretary was absent fifty-two days, of which nineteen were spent in stops at different cities and in the examination of the various public works, connected with the Navy and on maritime defences at the South, leaving only thirty three days for traveling. It is a strong illustration of the conveniences and rapidity of communication through a large portion of the new and unsettled parts of our Union, that during those thirty three days, he traveled a distance in all, exceeding four thousand two hundred miles—being equal to one-sixth of the circumference of the earth, and at an average rate of about one hundred and thirty miles per day."

Gold Found.—In removing an old wall in this vicinity, last week, two pieces of Gold, weighing 160 penny-weights, were found by Mr. J. Brown, in the north part of this city. It has been tried by Chemists, and found to be pure, and is worth at least one hundred dollars. This was an excellent day's work.

Providence Journal.

Lend, and never ask to be paid; make presents, give treats, bear an forbear, do every body a good turn, hold your peace and suffer yourself to be cheated, and you will be universally beloved.

TEMPERANCE CONVENTION. The United States Temperance Convention met at Philadelphia on Friday last. Chancellor Walworth of New York was chosen President, and on taking his seat made a short address to the Convention, in which he declared, that to be permitted to be enrolled as a member of an assembly which had in view the temporal and future happiness of mankind, was a great honor; but to be called on to preside over such an assembly, in the hall in which the Declaration of Independence was resolved on, was to him a very unexpected honor, and affected him with feelings which it was impossible to express. Delegates present.—Maine 1, New Hampshire 5, Vermont 2, Massachusetts 17, Connecticut 14, Rhode Island 7, N. York 64, New Jersey 35, Pennsylvania 133, Delaware 11, Maryland 21, Ohio 11, Virginia 11, District of Columbia 6, Kentucky 10, Tennessee 3, Indiana 4, Michigan 3, Georgia 3, N. Carolina 4, Alabama 1, S. Carolina 1, Congressional Temperance Society 1, Massachusetts Legislative T. S. 1, American T. S. 2, British and Foreign T. S. 1. Total 573. Many distinguished gentlemen were present.

The Philadelphia Commercial Herald of Tuesday, relates the following characteristic anecdote of the late John Randolph:

"We spoke awhile ago of his extreme sensibility at the wrong pronunciation of a word. This was exemplified even in the agonies of death. Doctor P. was reading to him, and pronounced the word Omnipotent with the stress on the po,—omnipotent.—"Please," said the dying man, pronounce that word Omnipotent." The Doctor proceeded, and coming to the word again, pronounced it as before.—"Doctor," said Mr. R., I will thank you to pronounce that word Omnipotent." Soon afterwards, putting his hand to his forehead, he said, "I have the sweat of death on me now;" and shortly afterwards he died."

From the Baltimore Gazette.

Ex-Lieut. Randolph is on his way back to Virginia. When he reached New Castle last week he stopped, and sent word of his arrival there to John Randolph of Roanoke, then alive in Philadelphia. On hearing this, John Randolph wrote the Lieutenant a letter enclosing 1000 dollars, and advised him to return to the south. He ordered his servant to carry the letter and enclosure down to New-Castle, but finding himself getting worse, he countermanded the order, because he could not spare his servant; he took out the money, and sent the letter to New-Castle, with the advice referred to. The lieutenant rode to Frenchtown in a gig, and took passage in the steamboat to Baltimore."

In a Philadelphia paper, we find the following on dis—

"John Randolph's property, left by him to his heirs, is immense, probably amounting nearly to a million of dollars, in tobacco plantations on the Roanoke, negroes, race horses, hogs, bank stock, &c. It is all left to his half sister and two half brothers, whose names are Tucker. His plantation on the Roanoke is one of the finest in that country. "John Randolph was born on the 24 June, 1773—he was, therefore, at the time of his death, 59 years, 11 months and 22 days old. His coffin bore the date of his birth day."

From the Albany Daily Advertiser.

The other day, a contemporary gave an anecdote of the introduction which took place between Daniel Webster and Judge Buel.—It is a pity that the whole conversation was not given, as the wit of mine Host proved on this as on other occasions, very catching.

It is true that on presenting Mr. Webster to Mr. Buel, Mr. Cruttenford said, "This is Judge Buel, who cultivates the finest flowers of the field; and this is the Hon. Daniel Webster, who cultivates the choicest flowers of rhetoric."

Mr. Webster then happily observed, "your flowers produce fruit, mine, I fear, may prove abortive!"

To this Judge Buel, with equal felicity, replied: "My flowers, sir, are annual and ephemeral, while yours promise a perpetual bloom."

SINGULAR OCCURRENCE. The packet sch. Empire, arrived yesterday from Norfolk, Va. having on board fourteen passengers.—We have collected from her master, Capt. Latham, the following particulars of an extraordinary affair, which took place on board of her. On Tuesday afternoon last, some of the passengers having borrowed a double barreled gun belonging to a Frenchman of the name of Jonas Myer, a tailor by trade and resident of Norfolk, amused themselves for a time with shooting at small birds that were flying over the vessel. They then returned the gun to its owner who very deliberately loaded it with a double charge of shot and fired it off at one of the passengers, a Mr. Young. He received the whole charge in the left side of his head about the eye and temple. Myer then jumped overboard, but the vessel being hoisted to the boat put out, he was taken up, brought on board again and so secured as to put it out of his power to commit any further violence. Mr. Young is seriously wounded though not dangerously. There is some reason to fear that he may lose one of his eyes.

N. Y. Enquirer.

The Indians.—The differences which have existed for a long period between the Creeks and Cherokees, have been adjusted by the Commissioners of the United States to the satisfaction of both the tribes. Part of the lands of the Creeks have been purchased for the Seminoles of Florida, who are expected to remove thither in the course of the year. The conclusion of a treaty with the Osages has been deferred, in the hope of procuring an unanimous assent to it: a portion of the tribe having opposed it thus far. The object is to remove them to some place northwest of their present location, in order to make room for other Indians. Two of the Commissioners are to proceed towards the Missouri river, in order to conclude treaties with the Indians in that quarter; and in the autumn, the whole board will endeavor to hold councils with various roving tribes towards the Rocky Mountains.

The late rains have raised a great freshet in the Connecticut river and immense damage has been done all along its banks by the inundation of the fields—all the corn and potatoes planted was destroyed and must be planted over.

Appointments by the President.—Louis McLane, of Delaware, to be Secretary of State, in the place of Edward Livingston, appointed Minister to France.

William J. Duane, of Pennsylvania, to be Secretary of the Treasury, in the place of Louis McLane, appointed Secretary of State.

Edward Livingston, late of Louisiana, to be Envoy Extraordinary and Minister Plenipotentiary of the United States to the Court of His Majesty the King of the French.

Thomas Pennington Barton, of Pennsylvania, to be Secretary of the Legation of the United States at Paris.

Washington Globe.

A Law of Virginia allows the retailing of spirituous liquors at "proper places," in the different counties. In one of the counties the magistrates have decided that there is no proper place within their jurisdiction for such a purpose.

## APPOINTMENTS.

Br. W. Frost will preach in Gray on the 2d Sunday in June, and in Freeport on the succeeding Sunday.

Br. J. P. Leonard will preach in Belgrade on Sunday next, and in Sidney on the Sunday following.

## Married.

In Litchfield, Lieut. Nathaniel Dennis to Miss Clara W. Hall.

In Vassalborough, Harrison A. Smith, Esq. to Miss Evelyn F. Rollins.

In Wiscasset, Mr. David Young, Jr. to Miss Harriet Babson.

In Montville, Mr. Charles H. Spring to Miss Amanda Shepard.

In Boston, Rev. George W. Wells, of Keenebunk, to Miss Louisa G. Fairfield, daughter of John Fairfield, Esq.

## Died.

In Bangor, Mrs. Mary Ann Norwood, aged 19, wife of Mr. Joshua Norwood.

In Falmouth, Mr. James Paxton, aged 92.

In Hartford, Conn. Mr. James Webber, formerly of Gray, aged 32.

## MARINE JOURNAL.

PORT OF GARDINER.

Thursday, May 30.—Sailed, sch's Native, Vincent, Boston; Jane, Lewis, Salem; Werrontongus, McNear, Providence; Albany, Bishop, Boston; Francis, Tappan, Manchester; Transport, Smith, do; Mils, Brookline, Boston; Erie, Moore, do; Fame, Calo, do; sloops Betsy, Freeman, Sandwich; Carrier, Perkins, Salem.

Friday, May 31.—Arrived, sch'r Nantucket, Haves, Nantucket.

Saturday, June 1.—Arrived, new brig Commerce, Tolman, Bath; sch'r Hiram, Shepherd, New York; Commerce, Kittfield, Manchester; Betsey, Blanchard, Charleston, S. C.; Sally-Ann, Perry, Sandwick; Mils, Brookline, Fall-River; Mary-&-Nancy, Austin, Boston; Thomas, Phineas, Falmouth; Oaklands, West, Providence; Post-boy, Perry, Nantucket; Myra, Perry, Sandwick; Mary-&-Betsy, Kelly, Dennis; Only-Daughter, Philbrook, Salem; Love, Harding, Dennis; Front, Blackford, Gloucester; Melanah, Blanchard, Yarmouth; Lafayette, Saunders, Providence; sloops Support, Heath, Dartmouth; Liberty, Ellis, Sandwick; Hercules, Crowl, Banstead; Deborah, Perry, Sandwick; Relief, Sutton, Ipswich.

Monday, June 3.—Sailed, brig Solon, Jellison, New-York; sch'r's Lou Quixotte, Caldwell, Salem; Hunter, Baker, Dennis; Werrontongus, McNear, Providence; Albany, Bishop, Boston; Transport, Smith, Manchester; Mils, Decker, Boston; William Barker, Funching, do; John, McNear, do; sloop Henry, Edwards, Nantucket.

Tuesday, June 4.—Sailed, sch'r Resolution, Merriman, Boston; sloop Levant, Crowell, Barnstable.

Wednesday, June 5.—Arrived, sch'r Bonny-Boat, Colman, do; do.

Splendid Assortment of FURNITURE WARE, FOR SALE at the Furniture Ware-Room, Foot of Waltham Street, Hallowell, by J. BROWN.

Mahogany and Common BUREAUS, Mahogany and Birch Dining and Pembroke TABLES, Adam's Patent Swell-Beam, and Common BED-STEADS, Greeting, Card, and Work TABLES—latest fashion, Mahogany and painted Dress-Tables, and Wash Stands, A large assortment of Cane and Flag-bottom Fancy CHAIRS, Just received from BOSTON, a large assortment of Figured and Plain framed

Looking Glasses, Also Grecian spring-seat and common COUCHES, cheap!

Mahogany BOARDS and VENEERS.

The above articles, with others too numerous to mention, are now offered at such low prices as cannot fail to suit purchasers.

Wanted—Birch and Bass-Wood BOARDS, Birch JOIST, and Bass-wood PLANK, suitable for Chair Bottoms, for which the highest market price will be paid. June 6, 1833.

NEW GOODS. ROBERT WILLIAMSON, Tailor.

No. 2, Central Row, INFORMS the public that he has just received from Boston, a select assortment of FASHIONABLE BROADCLOTHS, CASSIMERS, VESTINGS, &c. from which he will make GARMENTS to order, at short notice and in the best and most fashionable style.

N. B. An assortment of READY MADE CLOTHING is kept constantly on hand. Gardiner, May 3, 1833.

Copartnership Formed. THE subscribers have formed a Copartnership in business under the firm of BRANCH & ADAMS. PALMER BRANCH, AMOS ADAMS.

Belgrade Bridge, May 3, 1833. All persons having unsettled accounts with the subscriber are requested to call on him at Belgrade. AMOS ADAMS.

BOOTS AND SHOES. JUST received and for sale by JAMES R. SHAW, nearly opposite McLellan's Hotel, a complete assortment of BOOTS and SHOES of every description and of the latest fashions. The above stock he intends to sell as low as can be purchased in Boston or elsewhere of the same quality at retail. Gardiner, May 30, 1833.

Copartnership Dissolved. THE Copartnership heretofore existing under the firm of SPRINGER & GARDINER was dissolved by mutual consent on the first day of March last. All persons having unsettled accounts with said firm are requested to call on S. SPRINGER and adjust the same. SAMUEL SPRINGER, CHAS. F. GARDINER.

Gardiner, April 25, 1833. JUST Published and for sale by W. M. PALMER, Public LAWS OF MAINE for 1833. Gardiner, May 15, 1833.

Apprentice Wanted. WANTED as an Apprentice to the Printing Business, an active, intelligent, capable and honest BOY. Inquire at this office.



From the *Expositor* and *Review*.

From the *Expositor* and *Review*.

1. *Discussions on the Prophecies which have remarkably been fulfilled, and at this time are fulfilling in the world.* By *Thomas Newton, D. D.* late Lord Bishop of Bristol. (Second Volume, containing an Analysis of the Revelation.)
2. *A Dissertation on the Prophecies, that have been fulfilled, are in a fulfilling, or will hereafter be fulfilled, relative to the Great Period of 1800 years; the Papal and Mahomedan Apostacies, the tyrannical Kingdom of Antichrist, or the Infidel Power; as well as the Restoration of the Jews.* By *George Stanley Falder, B. D.* Vicar of Stockton-on-Tees. (Second Volume.)
3. *Commentaries in Apocalypsin Joannis.* Scriptum Jo. Gieddof. Eichborn.

There has been, of late years, a considerable change in the views entertained by the people at large concerning the Apocalypse. Many now living remember the time when the greater part of it was commonly taken for an account, nearly literal, of scenes and transactions in the invisible world. It is true that men of general information, and especially those among the clergy, regarded it then as now, in a very different light. We speak, however, of the great mass of readers. Though what was expressly referred to the earth, sea, rivers or mountains, was allowed in most cases to belong to this world, yet all the visions exhibited in heaven, all the imagery placed without 'this diurnal sphere,' were vulgarly supposed to have an actual existence among the sacred realities of the spiritual state. There stood a great white throne, surrounded with elders and wonderful forms offering vocal praise to the Eternal; there stood in palpable shape the Lamb of God on the height of the celestial Mount Zion; angels were in attendance, with trumpets, vials and instruments of destruction, to announce or to execute the sovereign mandates; the disembodied souls of martyrs were literally sheltered under the awful covert of Jehovah's throne; and in the foreground appeared an innumerable multitude of glorified spirits, clothed in white robes, with palms in their hands. All was regarded as real, with perhaps a little allowance here and there, for figurative expression. In another quarter, far below, yawned a pit, huge, bottomless, pouring forth smoke from a raging lake of fire and brimstone. Evil angels and monstrous shapes were let loose upon earth; the world was seen shaken in pieces and passing away; war actually broke out in heaven, and the devil with his host was cast down. People did not much trouble themselves with the chronology of these events, nor with the order in which the several appearances were represented as following each other. They seemed to think themselves at liberty, in so dark a book, to take the scenes backwards or forwards, or confusedly, just as was convenient for the time; and accordingly they found in one passage the final dissolution of the universe, and saw in the next, without the least surprise, the earth with its green fields still remaining as before, and after all this, the expulsion of Satan from heaven into the earth, which took place, however, some time before the world was created.

This absurd mode of interpretation is not yet wholly abandoned in practice, though in theory it is universally discarded. A new scheme has succeeded it; and the common and confirmed impression now is, that the book consists, not of literal descriptions, but of symbolical imagery, shadowing forth important transactions that were to be realized, for the most part in this world, and according to the regular course of nature. As far at least as the twentieth chapter, which is the last but two, it is generally supposed to represent the history of the Christian religion, or of its professors, from the apostolic age downwards, through succeeding times. So great is the change of popular opinion, in this respect! It is curious, however, to observe that in applying certain favorite and noted passages, the habits which were formed under old views, still continue in full force, though nothing could be more repugnant to the scheme of interpretation at present received. We will mention some of the most striking instances. The terrible representation of the opening of the sixth seal, is often applied as formerly, to the end of the world, even by those who adopt the scheme of interpretation which refers it only to the overthrow of the heathenism in ancient Rome, and the establishment of Christianity under Constantine the Great, somewhat more than fifteen hundred years ago: 'I beheld, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind; and the heavens departed as a scroll when it is rolled together; and every mountain and island moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?' (Rev. vi. 12—17.) We repeat: when this passage is taken with its context as belonging to the sixth seal, nobody pretends that it refers to a period later than the fourth century; notwithstanding, when quoted separately, it is still applied to the end of the world. Again: what is said of war in heaven, in which the devil and his angels were cast out into the earth. (Rev. xii. 7—9.) is sometimes adduced at this day, to countenance the old, gross idea, (not the *literal* one, since it is supposed they were cast into hell instead of the earth,) the old gross idea of fallen angels; although when explained in connexion of the rest of the prophecy it is never referred to any thing of the kind, but made to signify some crisis in the state of the Christian church, such as the conversion of the Roman government, or the Reformation under Luther. The same inconsistency appears in the popular use of that noted passage in the fourteenth chapter: 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the pres-

ence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.' According to the popular views of our day, this passage also relates to the time of the Reformation; and the judgments it announces should be supposed of course to follow at no great distance. Why then are they unceremoniously referred, not only to another period, but to another world? With regard to all this double-dealing, however, we must not be too ready to charge it to absolute and conscious dishonesty, since it may be owing in part to old habits that grew to inveteracy under a former scheme of interpretation, and which are now continued, like other habits, without examination, and consequently without observing their palpable absurdity. It is doubtless from the same cause, also, that Universalists have not wholly ceased to quote, as proof of the final reconciliation of all men, the following text: 'Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power unto him that sitteth on the throne, and to the Lamb forever and ever:' a text, which, if we mistake not their views concerning the general plan of this book, they can by no means suppose, on careful reflection, to refer to a period yet future. It should not be forgotten, that all the passages we have set down, are taken from those very chapters which are now universally regarded as having their fulfilment on earth; and that, unless we renounce this opinion, we are of course precluded from adducing them as proof of the state of things in another world.

We have mentioned the change in the common sentiment with respect to the character of the Apocalypse. On the whole it is doubtless a great improvement. Still there are some things in the present views of the subject which we wish to bring into question. That the larger part of the book, if not the whole does indeed refer to occurrences or dispensations in this world, we suppose to be evident enough; but in the application of the several visions to the particular events, expositors have led the way and the people have followed them, through a vast field of details which are probably altogether fanciful. The common opinion now is, that we find in this prophecy the whole history of the world in epitome, from the apostolic age to the consummation of all things: the persecution of the Roman emperors, the political establishment of Christianity under Constantine, the irruptions of the northern barbarians, the fall of the Western Empire, the rise of Mahomedanism, the conquests of the Saracens and Turks, the apostasy and abominations of the Church of Rome, the faithfulness and sufferings of the Waldenses, the fortunes of Luther and his conductors, the subsequent revolutions of Europe, and other events not easily transpired, down to the millennium, and finally to the close of time, all are supposed to be here shadowed forth. It is certainly a grand and imposing idea, whither founded in truth or fancy; and no wonder it has taken well, especially since the studies of learned divines for several generations have been employed in harmonizing the prophecy and history to this result. A long and perplexing task! which they accomplished only by degrees and after many rough draughts,—but it was impossible they should not at length succeed, by perseverance, by repeated revisions, when they had ten thousand times ten thousand circumstances in the revolutions of fifteen or sixteen centuries from which to select and form their chain of coincidences; when too they took the liberty to transpose the order of the sacred text where all other means failed; and when they allowed themselves a great latitude, much greater than cursory readers are aware of, in explaining its figures sometimes after one rule and sometimes after another, in order to make them comport. Indeed, we believe that of all the various contradictory schemes to which the Apocalypse has ever been applied, there are few in which there is much lack of coincidences sufficiently striking,—but to protestants, the hypothesis now in vogue has had the paramount recommendation that it seemed to make the voice of God himself speak out audibly, from the depths of the ancient oracle, in favor of themselves, and to denounce vengeance on their hated foes, the Church of Rome, as the mother of harlots and abominations. An idea so flattering, so congenial with their prejudices, would naturally obtain the preference over others equally plausible, and receive all the contributions which the most patient research could supply towards its development.

The first germ of this hypothesis appears to have sprung up in the darkness of the thirteenth century, and among some of the dissatisfied Catholics themselves. A party the most ignorant and superstitious of the Franciscan friars took upon themselves to defend the rule of absolute penury, incandescence, and the wearing of strait instead of loose gowns. In the contention which followed, they quarrelled with the pope and the church, and sided with their opponents. Fanatical to the extreme, they proceeded to assert that the late founder of their order was the angel whom John saw flying in the midst of heaven, having the everlasting gospel to preach, and that he had established a new dispensation which was about to supersede that of Christ. For these sentiments they were persecuted, as well as for their contumacy; and they retaliated by declaring the church of Rome to be the whore of Babylon mentioned in the Apocalypse. This was about A. D. 1250. They were soon broken down by the stronger arm of hierarchy, and dispersed over Europe; and as their suffering continued, their exasperation increased. The odious phrase they had so happily applied in their wrath, was not forgotten; and from them it was readily adopted by the heretics of that period, among others by the Waldenses who had now become numerous. Indeed, so manifestly did the thorough corruption of the Church seem to invite the appellation, that some of the more virtuous prelates even among the steadfast adherents of the faith, pointed out her resemblance to the woman clothed in scarlet, or to the beast with seven heads and ten horns. In this phraseology was transmitted down to the age of the Reformation; when Luther took it up (Calvin seems never to have employed it,) and flung it with his accustomed violence in the teeth of his enemies. Among more zealous Protestants it furnished a

sort of proper name for the Romish Church. Thus far, however, it had been for the most part applied merely in that style of coarse declamation, or of rude and foul-mouthed abuse, which characterized the times. No formal attempt had probably been made to establish its relevancy, by systematically explaining the train of apocalyptic visions in accordance. Calvin did not venture to interpret the book at all; Zuinglius doubted its authenticity; even Luther in his cooler moments said, 'Let every one think of it what his own spirit suggests—my spirit can make nothing out of it;' and the Reformers in general seem to have hesitated with regard to its full canonical authority. Some of their successors, however, began to cast longing eyes towards its mysteries, in hope of finding the Papal monster not barely referred to, but portrayed there at full length; and the project of systematizing the Revelation to this purpose was soon commenced in earnest.—The English divines seem to have taken the lead. A little after the year 1600, Mr. Mede, an author of extensive learning and indefatigable application, drew a plan which has served as the ground work of all subsequent schemes of this class. Omitting the names of several obscure speculators, there followed him, at the distance of a century, Vitringa, an eminent Dutch divine, and Daubuz, an English vicar, each of whom (A. D. 1719) made some alteration in his outline, and filled up his sketch, though in different ways. The next who contributed materially to its development, was the celebrated bishop Newton, in 1753; the most learned by far and the most ingenious and persuasive of all its advocates whose works are now in current use. Meanwhile, it should be particularly observed that of the class of more profound critics among the Protestants, both in England and on the continent, the larger part all along stood aloof from this hypothesis. Lightfoot, Hammond, Grotius, LeClerc, Whitty, Wetstein, &c. either adopted other plans of interpretation, or declined an attempt to trace out the allusions of the book.

Bishop Newton's *Dissertations* may be said to have formed an era in the history of the scheme in question. They became what Mr. Mede's works had been before, a sort of text book for succeeding authors to quote, to follow, or to modify, accordingly as the course of speculation might run. Nor was their influence confined to authors. Notwithstanding the various and extensive clearing with which they abound, they were composed in a popular style, well adapted to give the hypothesis currency throughout the whole reading community. Together with some later works to which they furnished the principal materials, they have done more perhaps than any thing else to produce the existing state of common opinion on the subject among the people of Great Britain and America. They have been extensively circulated in all classes, and followed by most of our religious teachers, who in their turn have contributed to the general effect by transmitting their borrowed views with more or less distinctness to the multitude at large. The numerous coincidences that have been made to appear between the several prophecies of the *prophecy* and the great train of historical events, could scarcely fail to convince common observers that the enigma was fairly solved. The writer of this article remembers the surprise and delight with which he first read the *Bishop's Dissertations* many years ago. There lay the broad course of the world's history for seventeen hundred years marked out on one hand; and on the other, the emblematic representation of it in the *Apocalypse*, parallel throughout, turning answering to turn, and part to part.—How wonderful to observe the precise periods of time in the *prophecy*, the ten days, the five months, the hour and a day and a month and a year, &c. all realized exactly in the respective events! and then the mysterious number of the beast, six hundred and sixty-six, made out to a unit in a certain name which might easily be supposed to signify the Roman power, thus verifying the whole interpretation! It seemed demonstration. It seemed as if the veil had been stripped from the very secrets of prophecy, and the hidden counsels of omniscience laid bare to our view. And so doubtless it has seemed to many a reader.

But this appearance is not a little deceptive. Nobody, versed in the subject, can suppose, for instance, that the correspondence of a name with the number of the beast, is at all extraordinary. What proof is there in this, when different speculators have found the exact computation in the name also of the emperor Trajan, in the term Latin Kingdom, in the name of Albinus a Roman general of the second century, in the name Mahomet, in some of the favorite titles of the Pope, in the name Luther, in the name Louis XVI. of France, &c. &c. and have seriously applied the prophecy accordingly. In ridicule of these purblind calculations, the fatal number has been pointed out likewise in the Hebrew phrase. The Most High, the Lord, the Holy God! Besides, it is altogether uncertain by what rule the author of the Revelation computed, whether by the numerical force of the Greek letters, or by the Jewish method, now lost, but then in great repute of discovering mysteries in the characters composing a word. And as to another striking coincidence, that of the definite periods of time—who does not see that an author intent on shaping history to a given model, can place his epochs very much at will? The beginning of a power he may date either back among the doubtful causes which he thinks produced it, or at the time of its actual appearance, or of its complete ascendancy; its end, at its first decline, its prostration, or onward at its total extinction, just as he finds it necessary. The scenes in public affairs do not present themselves in solid masses well defined; they rise shifting, revolving, constantly assuming different relations; and he may fix at pleasure on some of these changes as marking the commencement and termination of an act in the drama. This allows him in some cases a latitude of many years, and in other, of several centuries. Bishop Newton, like the rest of his school, has, in most of his *exactly corresponding* periods, availed himself of this loose license: as in his interpretation of the beasts which came from the smoke of the bottomless pit, and which he discovered to be the Saracens ravaging the Greek and Roman territories. Now, since the text had fixed the time at five months (150 days,) declaring which the locusts were to torment the men who had not the seal of God, it was necessary to multiply a reader.

quise that the bishop, according to his apostolic scale of an Apocalyptic day for a natural year, should find one hundred and fifty years to have been the precise period of the Saracens afflicting the apostate churches.—How does he succeed? Well. He begins his measurement, not at the year 630, when they first entered the territories, but at the year 612, when Mahomet undertook, peaceably at first, to propagate his imposture in the heart of Arabia; and thence he extends it to the building of Bagdad in the year 762, stopping in the very height of their success, and leaving more than a century in which they 'tormented' Christendom, out of his account. Thus he finds his period of a hundred and fifty years. But as if to show that he would not have been baffled by any period whatever, he adds, that some have supposed, from the five months being twice mentioned in the paragraph, that it should be doubled, making three hundred prophetic days, or natural years. If so, then he will shift the position of his dividers on the scale: he will set them forward, the first point at the capture of Damascus by the Saracens in A. D. 637, (actually in 634,) and measuring off three hundred years, he reaches the year of their dominion at Bagdad in A. D. 936. Or if neither of these computations should be satisfactory, he has another resort: the Saracens made their excursions only in the five summer months, from April to September. So that, as the bishop justly remarks, 'let these five months be taken in any possible construction, the event will still answer. *Sineta Simplicitas!* what then would it not answer to? Again: the four angels bound in the great river Euphrates, whom he considers the four principal sultanies of the Turks, were prepared to slay the third part of men in 'an hour and a day and a month and a year,' that is, in about three hundred and ninety-one days, or years, as he will have it. We pass over his questionable array of four and only four, principal sultanies: let us see how he verifies the period of the Turkish devastations. Going back some twenty years before their formal descent on the christian provinces, he discovers that one of their chieftains took a town from the Greeks in A. D. 1231; and reckoning from this event so obscure, and space of three hundred and ninety-one years brings him to A. D. 1672, when their dominion reached its utmost extent; though they have continued to prosecute destructive wars with the Christians even down to our day. Thus we have the three hundred and ninety-one years, exact as usual, by the help of anticipating a little at one extremity, and cutting off from the other a century and a half. To the church at Smyrna it is said, 'Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days;' or, ten years, according to the bishop. Fortunately, there is recorded in the early history of the church a persecution of just the length supposed; only he must overlap two centuries of shorter ones in order to reach it. This however is no difficult exploit; and accordingly he passes by the several persecutions of Domitian, of Trajan, of Adrian, of the Antonines, of Severus, of Decius, &c. and applies the prophecy to that of Diocletian, from A. D. 303, to A. D. 313; though after all, it happens to have been a general one, and not such as we should apprehend from the text, which evidently alludes to some affliction peculiar to the Christians of Smyrna. Let the reader now judge how much reliance is to be placed on these forced coincidences of time. If he is still disposed to wonder at the success with which the history of the church has been arranged parallel with the train of Apocalyptic visions, let him consider that in order to effect this result, it was found necessary, after all the expedients, resources and modifications which a century of learned research had furnished, to break the chronological order of the book itself.—Thus, according to bishop Newton's scheme, the sixth chapter begins with the destruction of Jerusalem by Titus; and following the prophecy onwards to the end of the eleventh chapter, we arrive at the consummation of all things. But the twelfth chapter, without any notice of the change, commences again in the times of the heathen emperors before Constantine the great; nor is it till the middle of the fourteenth chapter that we reach once more the age of the Reformation. Where the scheme will not conform to the text, an agreement may still be obtained by conforming the text to the scheme! We have spoken very freely of the shifts to which the bishop was reduced; it should be observed, before we pass, that in most of them he but followed his renowned predecessors, and that the unconstrained air of sincerity with which he pursues his work, forbids the suspicion of intentional fraud. Let us now trace the further development of his scheme down to the present day.

*Conclusion, next week.*

\* If the reader have the curiosity to ask, What was the view commonly taken of the Apocryphal in the early ages of the church? we must answer, that no comment or indeed very definite idea it seems to have been entertained. Irenæus (A. D. 185.) offers a conjecture that the name of the book, containing the number 666, (Rev. xiii. 18) is *Leviathan*, meaning confusion, as if it had never existed. This, however, he proposes as a mere hypothesis. Jerome, since, he observes, there may be many names, as the word Leviathan; and he advises to wait the fulfilment of the prophecy, (Adv. Her. Lib. v. 30.) The latter part of the book he evidently thought a prediction of a personal reign of Christ on earth for a thousand years, and of the general judgment. Though the early fathers have left us but very scanty notices of the book, yet it appears that most of those who regarded it as a prophecy, suppose it to relate chiefly to the persecutions and civil wars of the first Roman emperors, to the Milenium, and to the end of the world, which they thought near at hand. Several, however, considered it not a prophecy, but a moral allegory. Augustine (A. D. 420) explains the beast to signify the avowed enemies of Christianity; and his image, its hypocritical professors. The devil was bound when Christ was first preached; and the first resurrection was accomplished; and thus the body, but not the soul, were freed from their bondage, and were brought into enjoyment into which they might enter immediately at death. The last part of the book, however, he considers a representation of the end of the world, and the scenes which are to follow. (Civ. Dei Lib. xvii.—17.)—Some of the ancients make the seven heads of the beast to be the seven principal sins. (Le Nonv. Fest. par M de Beausobre et Lenfant. Pref. sur l'Apocalypse. Tom. ii. p. 631.)

**A Capital Joke.**—A nobleman's footman, in Hampshire, to whom two years' wages were due, demanded them, and gave notice to quit his place. The master enquired the reason, when the knight of the shoulder- not said, 'That he and a fellow servant were about to set up a country bank, and wanted the wages for *capital*.'

THE subscribers tender their thanks to their friends and the public in general, for past favours, and would now beg leave to inform them that they have made an addition to their establishment and have just the newest and best patterns they could find in this State, both of Carpentry and Denmark on their Looms, such as landscapes, lines, trees and flowers of every description, meeting houses, towers, dwelling houses, porches, pediments, ships, ships, team boats, &c. and other patterns too numerous to mention in this advertisement; suffice it to say that they can make any pattern that art or nature can produce.

They will attend to the Weaving of the following articles, viz.

Floured and Venitian Carpeting; Damask Table Cloths, coarse and fine; also flowered towels; double and single Coverlets; also Checkerboard Carpeting, all of which shall be done in the best manner.

They will furnish the best of Warp for Table Cloth to accommodate any person or persons who have filling such as Flax Thread, Blue Cotton, &c. and wishes to have it wove into Table Cloths. Any person or persons wishing to have their names wove in on the end of their Table Cloth can have it done.

All orders respecting Carpeting, Damask or Yarn will receive immediate attention, and all work entrusted to them shall be executed promptly and the smallest favors gratefully acknowledged.

Waterville, May 24, 1833. P. & M. GILROY.  
22-6w

**THE** Copartnership of **SPRINGER, MOORE & Co.** was dissolved on the 1st day of April last by mutual consent. All persons having demands against said firm are requested to call upon either of the subscribers for payment; and all persons indebted to said firm are informed that their accounts must be immediately settled with either of the subscribers, who are duly authorized to settle the same.

MOSES SP.INGER,  
EBEL R. MOORE.  
Gardiner, May 13, 1833.

**JONATHAN NORCROSS** would inform the commercial men of Maine that he has lately established himself in this city, and will give due attention to all business entrusted to him. Being well acquainted with all kinds of Machinery, &c. he thinks he can give satisfaction to those who may want to make purchases. All information that may be required will be cheerfully given.

Durham Lumber will command as good a price in Philadelphia as in any other market in the U. S.

Reference may be made to  
**HON. GEO. EVANS,**  
**CAPT. JOHN P. HUNTER,** } *Gas diner.*  
**JACOB MCGAW, Esq.**  
**LUMBERT & FISHER,** } *Bangor.*  
**NOB CROSS & MASON,**  
 No. 57 North Front st. Philadelphia

**Kennebec ss.**  
**TAKEN** on execution and will be sold at public sale on Tuesday the Eighteenth day of June next, at 2 o'clock, P. M. at the Tavern of E. McNeill in Gardiner, and the right in Equity which Benjamin Weymouth of Gardiner, in said County, has of redeeming a lot of land in Gardiner, in the village on the South side of Coldhouse Center river and lower left as follows, viz. Beginning on the north side of Bridge street (so called) at the intersection thereof by the said street of land conveyed to R. H. Gardiner by Abner Small, thence westerly on said street twenty one feet, thence northerly at right angles with said street fifty five feet, thence easterly on a line parallel with said street to land conveyed as aforesaid to said Small, thence on said Small's land to the first named bounds, with all the privileges and appurtenances thereto belonging, and the same mortgaged by said Weymouth to R. H. Gardiner, Esq.

**JESSE GOULD, Dep Shff.**  
 May 18, 1893.

**Sheriff's Sale.**  
**Kennebec, ss.**  
 TAKE on execution and will be sold at Public Vendue, Saturday the 15th day of June, next, at 2 o'clock, P. M. at the tavern of E. McEllen in Gardiner, all the right in equity which Benjamin W. Smith of Kennebec, in said County, has of, redeeming a lot of Land in Gardiner, in the village, on the South side of the Calhoun-Centre river and bounded as follows, viz:—beginning on the North side of Bridge street, or canal, at the intersection thereof by the Westcott line of land conveyed by R. H. Gardiner to Abner Small, thence Westernly on said street twenty-one feet, thence Northerly at right angles with said street, forty feet, thence Easterly on a line parallel with said street to land conveyed to Abner Small, thence on said Small's land to the first named bounds with all the privileges and appurtenances thereto belonging and the same mortgaged by said W. Smith to R. H. Gardiner. Est. of

E. MARSHALL, *Dep. Sff.*

**ANNIE WEST,**  
No. 1.—Bridge's new Building—Water-Street.  
**H**AS just received from New-York and Boston—  
a large assortment of new  
**SPRING AND SUMMER**  
**GOODS,**

Among which are  
BROAD CLOTHS—worth from \$1 25 to \$10 00  
per yard,  
CASSIMERS—some worth \$2 50 per yard,  
SHEETINGS & SHIRTINGS—some 6-4 wide,  
worth 6-14 cts per yard.  
SUMMER CLOTHS—for Coats, &c. large lot.  
SILKS—of every description.  
CAPS—500 for Boys Summer wear,  
SHOES—good and very low prices,  
CALICOES—400 different patterns,  
FRENCH M. SLIMS—some very handsome,  
FANCY HANDKERCHIEFS—large assort-  
ment.  
GILT LOOKING GLASSES—Cheap,  
HARD WARE—of every description,  
TEAS,  
COFFEES, &c. Warranted the very best,  
SUGARS,  
500 #1 S. Patent Leather—  
suitable for CHAISE and CAR trimmings.  
Together with every article which can be ob-  
tained elsewhere—Spirits—Liquors excepted.  
Purchasers are respectfully invited to call and ex-  
amine before purchasing, as the goods were selected  
with great care and will be disposed of as low as  
the amounts can be bought in the  
CITY OF BOSTON.  
No No one can see the river has so great a variety  
of new and fashionable GOODS.  
Augusta, Mass. 20. 1832. 21 66

**Fashionable Tailor,**  
**WOULD** remind his customers and the public that he continues his business at the old stand in Clay's Buildings, and having in his employ the first class workmen he will hold himself responsible for the faithful performance of all work entrusted to his care, and warrant it to be done in the best style.  
 S. C. has just received and intends keeping constantly on hand a choice variety of TRIMMINGS.  
 Gardiner, May 22, 1833.

the House Carpenter and Ship Joiners Business. One from the country will be preferred. Inquire at this

SEVERAL BOARDERS, transient as well as others, can be well accommodated at the North House, a three storied building on Second Street, south of Rev. Mr. Shepherd's Meeting House, in Hallowell. Apply at the Millinery shop of Misses J. & E. JUDKINS, Fore Street, Hallowell, May 1, 1833.

**JOY.** Inquire at this office.